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given a rich mass of extracts from Herodotus, Thucydides, Xenophon, Plutarch, Arrian, Curtius, Dionysius, Livy, Polybius, Dio Cassius, Appian, Tacitus, Suetonius, the *Historiae Augustae*, so that the instructor could in a way deliver his material at first hand. Such a book, however, I still hope to see made in America.

But to return: Professor Botsford is a classicist. His qualifications for the composition of this book are largely bound up with that. How any one would undertake to write such a book with a different equipment, I for my part cannot see. But manuals *are* made in America and, goodness knows, sold to students of classes and teachers, manuals whose foundations are translations or other modern books. For this I am sorry and also ashamed. For the ultimate and the fundamental qualification of one who is no mere manual-compiler, but aspires to the severe dignity of an historian is the power, training and eager desire to determine for himself what really happened, and what is the exact meaning of the text of the available sources: a point where pictures and rhetoric and the compilation of academically sounding paragraphs vanish into thin air. Here Professor Botsford stands on *terra firma*. But since his Roman Assemblies (the most elaborate monograph in ancient history so far done in America) appeared, no pleading on this point is necessary.

As to the precise sphere or precinct, I differ slightly from the author: I would stop with Theodosius. At most, I would carry the subject to Justinian. There is in the mighty work of Justinian's codification of Roman law and in the ambitious effort to recover the Old Empire an almost dramatic point of termination. Better, I think, to let the agony of dissolution of the empire, with the coincident establishment of the Germanic tribes as great and enduring states, whether ultimately Romanized or not—better to let all this go over as the beginning of the *Media Aetas*.

Professor Botsford's book may be considered as compounded of three parts: *Egypt and Western Asia*, pages 1-58 (about 10 per cent); *The Greek World to Alexander's Empire*, 59-310 (45 per cent); *Rome*, 311-560 (44 per cent). In this economy of plan and treatment it is quite obvious that the purely political story of the Greek states would never have claimed or have been worthy of so heavy a portion of the whole, had not Greek literature, art and thought also been brought in. The futility of most of the political history of the Greek communities and their impotence of national organization sink so deeply into the settled convictions of the reviewer at least that he doubts whether there is not a certain waste in some of the detail dealing with the constitutional history of the Attic *demos*, to much of whose record oblivion were a

deserved fate, were it not that in that community there was also a curious *matrix* for many notabilities in the intellectual history of Europe.

A large part of the author's specific merit in this particular book lies in what we may call the economy of exclusion and inclusion, the light and shade, the emphasis of outline, the grouping of figures and material. Likewise the maturity of judgment and many points of felicitous disposing of the larger aspects of the subject are often noticeable, a feature of the book the more welcome because a mere beginner needs such larger and leading ideas so as not to be swamped by the teeming mass of names and figures whose appearance is almost too brief to form a deeper relief in so vast a frieze. A wealth of archaeological material is imbedded in the book. In the interpretation of the data of the so-called *religions* of the ancient communities I often cannot follow the author. Verrius Flaccus, Servius, and Pausanias have had a sobering effect upon my vision and judgment. To these Cornutus may be added. Those 'religions' are mainly institutional and political, not spiritual in their essence.

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#### THE LOEB CLASSICAL LIBRARY<sup>1</sup>

The rumor of a great library of the classics, to be published by the munificence of Mr. James Loeb, has now been authoritatively confirmed. The editors are Mr. T. E. Page of Charterhouse and Dr. W. H. D. Rouse, headmaster of the Perse Grammar School, Cambridge, Eng., with whom is associated an advisory board composed of eminent American and European scholars. The following statement from a printed circular gives the main features of the plan:

Mr. Heinemann and the Macmillan Company, New York, have pleasure in announcing the publication of a new series of Greek and Latin texts, with English translations upon the opposite page. Each volume will have a brief biographical and bibliographical preface and an index. The volumes will be issued at intervals—twenty in the first year—and will range from the time of Homer to the fall of Constantinople.

This we do not hesitate to pronounce a publication of magnificent promise for the higher things of the mind. Mr. Loeb will have raised to his name a monument more memorable than any pile of stone. The very importance of the project leads us to scan it narrowly.

Now, for use in the classroom such editions may not be of much service; the authors studied there are already printed in abundance and with every sort of editorial help. Nor is it clear that these

<sup>1</sup>From *The Nation* of November 9, 1911. In connection with it one should read carefully Mr. Loeb's admirable remarks in Latin and Greek in *American Education*, pages 211-217. Mr. Loeb, it may be noted, was formerly of Kuhn, Loeb and Co., New York. C. K.

books will appeal to a wide circle of readers who have no knowledge of the languages. For such readers the Greek or Latin text on alternate pages will simply be a bother, and most if not all of the authors they will care to look at are already available in translations. There remains a third class of readers—a dwindling class, it may be, and for that very reason to be tenderly considered. We mean those who, without being scholars, take some memory of the Classics with them into the world and still at moments turn to a page of Horace or Cicero, and who would travel further in those realms of gold but for the difficulties of the way. They know that a translation can never give an equivalent joy for the original—can, for instance, any most cunning paraphrase carry the bitter and sweet savor of words so simple as these:

*Iam nec spes animi credula mutui?*

But a translation on the opposite page will serve them for dictionary and grammar and tide them over dry and hard places. They need also brief and decisive notes. These ought to give the kind of simple information, biographical and other, for which the schoolboy is properly sent to books of reference. And they ought, imperatively, to be at the bottom of the page and not relegated to an appendix.

To strengthen and multiply such readers as these will in the end best promote the plan of Mr. Loeb's library "to revive interest in classical literature in an age when the humanities are being neglected more perhaps than at any time since the Middle Ages, and when men's minds are turning more than ever before to the practical and the material." Long ago Philip Freneau in one of his satires vowed

That Latin and Hebrew, Chaldaic and Greek,  
To the shades of oblivion must certainly sneak;  
Too much of our time is employed on such trash  
When we ought to be taught to accumulate cash.

We have been well taught in that lesson. It is said that the Classics are a lost cause, that Greek is dead and Latin is dying. But they are not dead and will not die.

Attention may be asked to an aspect of the Classics which is too often overlooked. They may rouse us from the baser forms of materialism and teach us, as Marcus Aurelius says, to look on beauty with a chaste eye; but they are needed also to protect us against the very excess of our own virtues, and in this office no modern literature can help us in anything like the same way. They may open our minds to the difference between humanism and humanitarianism, between perception of the values of life in themselves and active sympathy for those who have missed these values.<sup>1</sup> Without the former our sympathies are, after all, but treading in a blind

circle, helping others to help others to we know not just what. And it is well to remember sometimes that the individual soul has its own claims. How much better shall we be if the nations are all at peace with one another, but there is no peace in our own hearts? How much happier shall we be if we settle all the grave questions of labor and capital, but ourselves lose the gracious art of living? There is a distinct danger in the harsh division within society, sometimes within the individual man, between a grasping materialism and a loose sympathy. And just because the classics are strong in humanism and relatively weak in humanitarianism they may bring us to a better balance and a surer purpose. We need the principle of sympathy, but we need also to learn once more the values of life and to be saved from unconscious hypocrisies. There lies before us a little volume, printed at the Elm Tree Press, in which Mr. Charles Loomis Dana and Mr. John Cotton Dana present *The Letters of Horace to modern readers*. The book is designed for the "gentleman" reader who knows even less Latin than Shakespeare knew, and by its form and spirit well fulfils its end. Turning the pages we have been stopped by this neat translation of the famous epistle to Horace's brother-poet:

*Tibullus, fair-minded critic of my Satires that you are, tell me what you are doing now at your country seat near Pedum? Are you writing things which will surpass the small works of Cassius? Or sauntering quietly among your peaceful groves, intent on whatever pleases a wise and upright man? You were never one who lacked a soul. The gods have given you beauty, wealth, and the skill to enjoy it. What more could a kind nurse ask for her dear child than that he have wisdom; that he be able to speak what he feels; that a good name and good health be his, together with a good table and no lack of money?*

Amid hopes and cares, amid fears and keen regrets, think that each new day which dawns will be your last; then the hour for which we do not hope will come as a glad surprise.

The letter finds its complement in the close of another in which Horace gives his own creed:

*Sed satis est orare Iovem quae donat et aufert;*

*Det vitam, det opes: aequum mi animum ipse parabo.*

Whatever shape the volumes of the Loeb Library may take, we hope and believe they will perform a large service in spreading the "everlasting consolation of the classics" and in keeping alive through forgetful times the true humanism as Horace expressed it to his friends and to himself.

Our readers will be interested to learn that the well known house of Teubner Brothers (Leipzig) will publish soon a German version of Professor Sihler's book, *Annals of Caesar*. (See *THE CLASSICAL WEEKLY* 4.143).

<sup>1</sup> On this point see the excellent discussion in Professor Irving Babbitt's *Literature and the American College*, 1-31 (compare *THE CLASSICAL WEEKLY* 5.73).